

M 1154

Boston, March 9, 1967

Two weeks from today I'll be here again and then, right after that, we'll--we leave for the little trip. Then I think I'll be away for at least two months. So, during that time you'll be on your own entirely and even if you do send tapes it may be difficult even for me to answer. I'd almost say I'm pretty bad at answering tapes anyhow from Boston because I have always an idea that I will see you soon, you know. At the same time I listen to them as much as I can--I must confess that I cannot listen to all of them, they're too many.

But I did listen about the discussion I remember--what are you going to do. You talked about physical work, a place, a house, or apartment, and so forth. My suggestion about that is utilize first what you have. And when it is proven to you that you can work together, then you're entitled to something else. Here's a lovely place with something that can be arranged as far as library is concerned, and you can start work--work together in certain activities. There is enough opportunity to do physical work at certain places--you have to settle where, doesn't matter. As long as you become active, as long as different people feel a responsibility of wanting to do something together for the sake of maintenance of work or for that what you want to build up here in Boston for yourself like a library, like certain tapes that you transcribe, subjects that you index, things for study, things where you can meet every once in a while if you wish. And all of that, you have to prove first that there is a need. Don't theorize about it, that you would like to have something and then afterwards you don't use it. First make sure that you will use it, that there is a necessity, then you will fill that need afterwards. It's not at all I wouldn't say that you're not entitled to have a place where you can meet which

is neutral, which also could be very convenient for those who live out of town and could use it as a pied a terre, maybe. But that is not important. Idea has to be first that it is a necessity of a group as a whole working together. And when that is there you can set it up with the least amount of organization. Just to make it, and then let it function. You will find someone who then can take care of it and can be responsible for it. Don't organize. Leave it to the last. The minimum of organization is just about enough. Because all it needs is a certain form of guidance and you have to prevent all the time that you lose yourself in organizing and forget about work.

Work is always the most important part. It's even much more important than getting together and having a meeting. What is a meeting as far as the values concerned if those who come here are not attempting at such a time to be awake, or cannot talk about the moments that they have tried to make efforts to wake up. Otherwise you just talk, talk without anything whatsoever having in mind or even in your heart that you want to contribute. That what you represent as a human being trying to become conscious, you present that in a meeting. Then a meeting is worth something. But when a meeting goes over into all kinds of futile discussions, nobody is awake, and you know it. And when you listen to the tape yourself you also know--it is nothing but a little bit of communication going back and forth, talking very heavily about this, that and so forth. Try to wake up! When you're awake you will talk much less.

And talk about your attempts. Talk about what you have been trying to do. Talk about what is an aim for you, to be aware, to become conscious, to wake up in conditions that are sometimes difficult, and where the difficulty of the conditions simply determines to what extent you can be awake. Talk about work. Talk about what you have read, what you have digested, what you have been able to take out of it for yourself. How you got up in the morning--I

have never heard you talk about that--how soon you really start to think about work and do it. Now maybe fifteen minutes you sit and meditate and read; how maybe during the day you call up someone, remind such a person of work. All the time work should be written somewhere. You should have it on a little sheet of paper in your pocketbook. Take it out. Remember, remember, remember yourself.

This is what you get together for. This is why you want really to exchange, not to just see each other. You want to get stimulus so that when you leave a meeting, that there is something there that is, you might say, that has been deposited in you, and that with that you start again in another week or maybe half a week or whenever you meet. Again, you come to a meeting bringing something of your own which you want to share, to communicate to others, to tell them how difficult it is to wake up. What troubles you had, how you solved them if you could. Or if you need answers, how will I solve them? Who can help me? There is not enough of that kind of discussion.

It's good to talk a little about organizing, about certain things that have to be done, of course, you talk about transcriptions, about the necessity of listening to tapes; of that what I said last Friday in New York is a tape I think you should listen to, because I don't think you extract enough of the material that you already have. Bill sent me a list of the tapes you have here in your so-called library, it's over four hundred. I was amazed. Because you're not--you're not showing it. There's really not enough of that kind of consciousness that you could really take out of such tapes. The tapes are filled, you know that. And they're not filled with nonsense, they're filled with work. Filled with ideas. Even many of the tapes here in Boston, how often have you listened to them, afterwards? Because you can't fool me, you cannot fool yourself. You know well enough that after a meeting you've forgotten 90 percent.

You know that for yourself if you're honest. And if you listen to a tape that you have heard before or where you were at a meeting you always will be surprised how much you have missed.

And it's not that I think it is necessary to put all the different intellectual knowledge and theories and so forth in your intellect. What you should get from a meeting is not so much that kind of data. You should have a stimulus, that is you have to be affected in your heart, I hope it is your heart, but perhaps even in your solar plexus that there is a wish, a realization that something has to be done, that you have to work. And that you feel that it is necessary to do that kind of work in order to get out of the condition which sometimes you can call sleep, sometimes you can--you can really detest because you know what you are: stupid, incapable, uncontrolled, not at all using the energies that you have to the best advantage--many times not responsible. Don't consider yourselves in a snug condition as if everything is roses, roses--it is not. Life isn't that way. We judge of course about how we are in ordinary life and sometimes you like it and sometimes you dislike it. But the preparation for this form, wanting to live in a different--on a different level. We're talking about a spiritual development, about an inner life of man, not ordinary life, and much of it you still talk, talk.

Try to be honest about it. Try to bring to a meeting that what really concerns you, that what really is important. Ordinary things are important for ordinary life. We are not talking about ordinary life primarily. We are talking about something that is quite extraordinary. And how can you now combine the two when you continue to live in ordinary life and that requires, of course, a tremendous amount of your energy? And at the same time you try to build up something that is more worthwhile for you, at least you hope so, and that also we--you believe would be more permanent. Certainly something that

would be less changeable, on which you could count for, that you could rely on, that you would have in yourself and be dependable. These are the things we want to try to develop. Not ordinary existence and a little bit of a dexterity of how clever you are. That what is really within your essence. That is what is a possibility of a spiritual development of some kind of a form of life about which we don't know very much but which surely, in your best moments, you know is much more important. And it is that kind of a level that you should try to reach.

And you're not dependent on me for that. I can bring you back, I can tell it to you. Of course, when I say it, you probably will agree because there is enough sincerity, and you really, you also realize how much is needed. But don't allow yourself to philosophize too much, or to talk about ordinary things. Talk about it some other time. A meeting has to have a level, it has to have a level--I call it spiritual development--of some kind of an existence which is not so obvious when you look at persons, it is not always written on their face and it is not always manifested in their behavior. At the same time it is many times the motivating force, and it is the particular place where your problems are, where the reality of yourself you try to face once in a while when you start to think about the meaning of your life, of other people; why you have been born, what to do with it and what could be your aim? An aim in ordinary life probably to reach this but with yourself as an instrument which of course has to be adapted to it, at the same time the responsibility that you have taken because you happen to be born, without your consent, nevertheless you exist as a human being. This is the important part. How will you face the different problems of life as you have to live it in the best way? How will you be able to control yourself in any kind of a form of energy you want to manifest in whatever direction, that you know it ought to be efficient, or

that at least you know that afterwards you need not be sorry about it. That you have done, in the regular sense of the word, your best, the best of, to your ability and your knowledge. And how can you augment the knowledge. How can you in that sense then become, I call it a better person. Perhaps a person who knows more, who has more understanding, who is able to live better, who is able to live in accordance with definite principles, who knows that his inner life really is the most important part of himself and in that sense then perhaps answers to the purposes of his existence in relation to that what he in his best moments would call a higher being in himself. This constant striving that one has to have, to know that in the life we live it doesn't occur so often to ourselves and we have to take special time off probably to want to think about it, and many times you don't even want to think about it because it's too much trouble.

If you talk about such things it is much and much better. Talk about it in a very simple way. In great deal of earnestness, sincerity, honesty; what you are. You can be open, because each person, you know, ninety-nine percent unconscious. So seldom that you really have a result of something that is worthwhile, and still that, what is then the result is worthwhile enough to wish to continue on that road. The problems of your life; how you face this decision you have to make: what will I do, in what direction will I spend my energies or my knowledge or whatever I have? Is it right for me to do this or that? How will you have that kind of an insight if you know you're on the right track and that you're not wasting time?

In that way you can help each other much more than you do, you know. There is not enough solidarity, there is a little bit too much argument, a little bit too much vanity, little bit too much of wanting to be admired. It's not necessary. Say the things you want to say, without any further arriere

ponses--to let them go because it is a life in you, and then say it. And never mind even what someone else might think. If they don't agree they don't agree. If they can maybe you can do something together. Straighten it out, come back again to simplicity, to understand each other and then continue to talk that way. But not with having in mind that you want to get the better of someone else, or that you want to win an argument, or that you're too vain because so and so is not listening to you, and not paying enough attention to what your beautiful thoughts are, and how they should admire you.

This is what I mean by simplicity. I say we're all alike because we're all unconscious in that way. And now you wish to work, you say so. And what do you do? How do you spend that time then? What do you actually do as an attempt, as an exercise? How often are you willing to give up something in order to gain a little bit more consciousness? Many times you hope that you can continue in exactly the same way and then, also, try to acquire a little bit of a conscious state. And as soon as the conscious state might indicate to you that certain things are not becoming, you don't want to give them up.

You're tied down, you know this, you're tied down to your habits. You're tied down with your ordinary life to the earth, and you will stay that way unless you make some kind of a break, properly, to know that you have to do something about that, and not about something else, or, about someone else. You, yourself, you face yourself, and honesty is that you say I am ninety-nine percent unconscious. And I don't want it because that is not the way a man should be. Then the results of that kind of an attempt, this kind of wish in you, will produce an effort you make to wake up under different kind of conditions, and if they're honest again, you want to relate them, to share them with others so that they can understand you better, and also that you will have a chance to be honest with them, with the others and not to pretend.

Because who would be fooled. Only you yourself. Don't try to make it worse or better. Just talk the way you know. This is my case. And it's not for better or worse. It just happens to be the truth. And let it go at that. And don't like--let anyone think that they can be of great ^{help} to you. And don't believe that someone else is going to tell you what to do. For a long time you have to exchange ideas and let them go.

Someone made a remark about Berkeley. I think it was Gunther. They make statements. And there is no argument. And there is no particular attempt to try to help or to explain or to say something against it, or to criticise each other. One simply works. And that you present. And that you let go then, and everybody can listen. And it's not necessary to elucidate it or to try to improve on it. Each person has his own life, his own attempts at work, his own results, his own way of looking at this or that. Sometimes it will agree, and sometimes it doesn't. Don't try to straighten it out as yet.

Only in the use of certain words regarding work you have to become more exact, that you know what is meant by being awake, or aware, or the usage of certain words for yourself like consciousness, like conscience, like real will; like a wish, like attempts at being awake, attempts of defining an I, what the function is, what is the difference between that and it, what continues, when is I not there, when is it being fed, what makes it in oneself having a wish to feed I, why do I want it for that reason and if it is there what can be the effect on me. On such questions you must agree.

But for the rest, that what is your experience, maybe you cannot agree. Each person faces these problems from their standpoint: the way they are, the way they are as type, the way they are astrologically, the way they have been made, the way they have been educated, the way they are using words in their way, and sometimes it is not the same kind of a language. But the sincerity

has to be equal, it has to be there on that basis of sincerity. There you can meet, and then, on that basis--that is, the sincerity is an emotional quality--on that basis there is no argument.

So confine yourself to talk about work. And if there is nothing to talk about then don't talk. Don't force yourself. Don't think you have to have a meeting of an hour and a half. If after ten minutes there is nothing to be said, and there are too many silences, stop the meeting. It's far better not to talk, instead of going off into all kind of philosophies. Nobody has a desire to fill the tape. You want to bring what you can out of twenty, thirty people who gather, and maybe five or ten can talk and say something, and there is a certain time limit maybe, and they can explain this and that if they wish at great length. Let them. And then if there is nothing else to contribute then simply stop. Or read. Or listen to a tape if you want to. It doesn't matter. As long as it is work.

You are confronted with the necessity of the exchanging of work ideas. Of that what is based on a research as the application of an idea in practical life. Of the difficulties that are involved with your unconsciousness, not allowing anything of a conscious kind to be there and the difficulty that you have, that is, that what is really you, or that what I has, to continue to exist in the surrounding which is full of enemies and thoughts and feelings which oppose any kind of a possibility of an objective experience.

These things have to be very clear, and when they are clear, again and again you can bring them up and you don't use too many words anymore because they are already clear. And if they are not, work together until you find out what is the clarity, how to define it. Sit down and make a list of subjects, about which you want to have clarity. Ask each person to say what it is by definition; what do they understand by it and compare notes. And try to come

to a general dictionary which everybody in your group can approve of, and which then can be used afterwards for yourself to remember it, or perhaps it's useful whenever you want to talk to anyone else about the ideas.

I've said it several times--you have to increase your group membership. Certain people will fall off, drop out in some way or other. Other people will continue to come and will not contribute anything because it has become for them already too monotonous. They are not alive anymore, even if they appear at a meeting. Sometimes they just sit. And then they listen. And they don't really take much in. And you cannot count on them as far as keeping a group alive is concerned. They have really very little meaning and perhaps for themselves it is questionable why really they should come. Nevertheless they do come, they fill up space. But you see they are of no use to the maintenance of a level of--of real life in a group. And for that reason you have to keep on feeding new material into the group. Both in your group II and in your group I, transferring them from group II into group I. And always try to keep a group alive. And when it is not there, and you must not be foolish in hoping that it is not so, when you know it is so, that you're honest enough about it and simply say, what is the matter with us? Why can't we get more people? Why don't we talk intelligently about it? What is the matter that I cannot keep the interest of someone for a certain subject that I am interested in and that constitutes for me part of my life? Why, when I want to communicate that, why can't I reach the right kind of a level, or the right kind of tones, or the words that are convincing. What is it in one when one is convincing? It is that part of your life pronounces and constantly reminds the other person that something in you is there, alive, wishing to be expressed. And in that sense, then, this part of one's life, which is one's inner life, the reality of one's own life as it really ought to be, at certain times comes to the

foreground. And you dare to show it. And never mind if that is understood or not. Because you wish to express it since it has to have some form of air.

I think much can be done about the level of your meetings. It is not enough. The influx of new people with new questions will make you, the older ones, sit up and take notice for yourself. In the first place how little you know. In the second place, how difficult it is to put it in words that can be understood, and whenever you want to convince someone that you build up logical sequence of arguments which are perhaps at times irrefutable and sometimes so convincing that the other one, the other person cannot get a pin in between. And in the third place, that you affect such a person in such a way that they come back and continue to wish to ask for more. Out of ten new people, one will stick. This is in the nature of these ideas. They are not for everybody. It is not something that can be applied with a hose. It is baptizing with a few drops only, and sometimes it's completely useless to spend your energies to certain people even if you think they ought to be interested. They're not. Forget about them. Don't waste your time. But when you have someone where it is really a possibility, it is up to you and I think you have a responsibility for it; if it means that something is in you that you appreciate, you have the responsibility, also, at times and in the proper way to tell, to show it by your life, and to show it at times by the ability to be able to formulate.

I don't know how I got started on this kind of thing, but you see I want to give you an impression of what I get when I listen to your tapes. Because of course when I listen I recognize different voices and the resumes you make are quite helpful for that. Because I can trace--and then sometimes, again, I feel why do they talk that long? It's already long ago settled and there's nothing else but a repetition. If once only, as you go along in a meeting, listen to what takes place. And then, the person who is responsible,

the leader, or those who are moderators, or whatever it is, at a certain time, stop the nonsense. Bring it back to what is really important. I don't mind philosophizing. You know I indulge in it many times, and theorizing. I love it. Because sometimes it's very clarifying. And sometimes I'm very happy about certain examples that seem to be taken from ordinary life and seem to apply to certain conditions. But at the same time one ought to be able to stop it also and not to indulge in it too far, and not to be caught into it. This is what you have to learn.

The general atmosphere of a meeting. Judge it. How you are when you go home. How much are you affected? Or can you go immediately to drinking a cup of coffee and to talk about the snow outside, and how difficult it was to find your car in the parking lot. You see, who the hell cares, when you talk about your inner life. What is important? Try to discriminate between these things. Where is your life, where's the accent? You come together here, it is like a church, sometimes, it can be. You talk about your--your real values. Sometimes you talk about your death--how to face it; the problems that you want to solve; the questions that must come up. Where is my place? Who is God? What is he doing? Why is love? Why is hate? Why energy lost? Why waste? Why distraction? Why the law of gravity? Why all the literature written and not used? just using up paper and printing ink. Why all the art? so-called creative, as a necessity for some people to illustrate the emptiness of their life. Why philosophies? in the way they are in the present time given, filling book after book with a lot of nonsense. Why education? the way it is now conducted and given to people, young people full of life, but having to cram for an exam in order to get points to get a degree, to get a better job, to earn some money, to be able to live--for what?!!

You as fathers and mothers, you as friends, you as children of your

fathers and mothers, where's the education that you really need in life? Not the accumulation of knowledge. Not to be able to avoid responsibilities and to continue to be lazy. Not to be able to indulge in all the different things that you believe in because you think that life is going to teach you. Life will make you continue exactly the same way your tendencies are and the way you have been brought up, and whatever there is in you, as a characteristic of yourself, you continue exactly that way because it has been set in motion in that direction and unconsciously there is no particular reason why it would change. Unless there happens to be some kind of a catastrophe, a shock or something that pushes you in a different way. And even then you are unable to know it because it happens accidentally and will not be able to counteract it because you don't know what is better, you have no judgement, you have no measure.

Why is it that people are like this? What is the trouble at the present time that people indulge in all kind of things including drugs and not knowing simply because they wish so-called to be free. Free for what? To be able to do what they wish? And they do it. Otherwise they wouldn't even take drugs because they know it is damaging, if they are not too stupid. And still they are looking for something, without any question. Because it is life in them. When it is young it has to be expressed in a certain direction. Of course it has to find an outlet. In which direction will it go? And where will they go? To church, to ministers, to priests, to psychiatrists? To people who do know a little bit of this and that and usually don't have enough of their feet on the ground? To the welfare state? To that what is still government controlled in some way or another? Peace Corps, in order to get a little information and to help the CIA?

Why should people be the way they are? Why should we even at the present time want to come together and talk about things that concern us? And even then

when we do, fifty percent of us at the end of an evening want to forget it again because it's good for a little while, exactly the same as you go to church and then you sit there for a little while under the influence, maybe, of some incense, or maybe of some nice colored windows, or maybe of some music, or a choir, or, perhaps, the lovely voice of a minister, and you go out in the street. I've said it many times, you just step on someone's toes and there it is, "God damn you, get off my toe."

You see, these are the questions that must concern you, this is the question that has to be solved in some way or other. I don't care in what direction you want to go to solve it, you can go any direction you wish, provided you remain honest. And if you actually can discover the truth about yourself, you're on the right road. Now you will discover it, is your affair. It is your life, nobody else's, and no one has the right even to tell you what to do or not to do. Your conscience has to be developed. If it isn't there, it's too bad for you. You will die like a dog, Gurdjieff would say. And it is all right as far as the rest of life is concerned and the rest of humanity. It's not your concern. You're not manager of mankind. You're at most manager of yourself, if you wish to become that kind of a captain of your soul, if you had a soul.

This is what these meetings are for. The gathering of people. Putting on the table the cards. That what is your experience, and to be able to compare them, and to be able to justify it sometimes, to explain it, but always to be recognizing that what someone else might have experienced as their experience for them, is just as useful and just as honest and truthful as it may be for your own experience that you have.

I say it is so difficult sometimes to judge for me because what do I have? Just listen to a little tape--on, sometimes, the condition that I see

the tape and said, "Oh, my God, I've got to listen to that again." It's not always easy for me, I know that, and sometimes I don't want to say that my judgement is always correct. And at the same time, it's the only way by which I can feel that I'm still part of you. And I don't want to lose groups because we have started something and we have to continue with it, because I believe that it is necessary. I also think that it can be extremely useful to all of you.

But you have to answer, you have to become alive enough. You have to have something in you that wishes to continue in the right direction; yes, and with, probably, a little bit of sacrifice of--I call it, still, vanity. That is what the characteristic of the personality; that is what is that you would like to--to believe in. Once and for all, forget it. You are simply in an ordinary form of an human being, appearing in that kind of a physical flesh. That what you are with your mind and your feeling--it belongs to earth. And you're clever enough to be able to exist. And even if you can create a little bit of something that looks beautiful because it's artistic, or it is scientific because it has a certain value, maybe sometimes with application. All of that, you know, it is still quite unconscious. It is good for earth. Politics is good for earth. Fraud is good for earth. Dishonesty is also good for earth. It belongs here. Let it be. It belongs to destructive forces. Sometimes it belongs to the possibility of trying to fly away and finding out that the wings are not strong enough or that the hands are much too tight.

And in the midst of all this, of what we live through and what we have in life, is there something in oneself that is much more worthwhile? This you have to discover. And with this you come to a meeting. If you could, with that, as an expression on your face, as expecting something, that someone could read it, understand you, and meet you on that kind of a ground of that kind of

living, which for you is important--much more important than eating, drinking and sleeping. That is really what should make you tick, what really should motivate you in that what you endeavor, even in ordinary life. It would be able to give to ordinary life a certain coloration, an indelible one, something that will stay, something that could actually sometimes even sanctify, make it more beautiful, and put it in its proper place in relationship regarding yourself.

Don't let me talk too much about it, because you know it all. If you didn't know it I wouldn't say it; I couldn't say it because I know that you know it. At the same time you forget--and all I mean is, I want to remind you--what is the purpose of your life? That what you know when you are by yourself; and that sometimes--sometimes in conditions of stress it talks to you and you will listen to it. And then, I would simply say if you do, if you do hear it, don't let it go, listen to it. If you can, relax then. Just open yourself to that--what is, really, when you know the truth of it.

Practical question if you have them now. I say questions of Work; of elucidation of your attempts, and where you got stuck. Maybe in formulation, maybe in relationship with each other. What will you do, tomorrow? Tonight, even. Even now! in this room. Because now you are alive and now time flows through you at this moment; and in each following, subsequent moment. As you continue to breath, as you continue to be alive and receive impressions. This is your life, and this is the time to try to become aware of yourself as you sit. As you could be awake, as something then could be in existence, which remains in existence because you wish, together with that what is your ordinary body and all the different functions. Try to hold on to that now. Don't let it go. It can be there. You know that, but you must make the attempt.

What questions have you got? Ya.

Q: I'd like to report on my task. I got the same as Gail, to sit in

the morning for five minutes and to pray out loud. I, I heard the tape after I had done it the first week and I didn't do it the way you said. The first week I did it I--I spoke aloud, but the task was to be thankful to be--see what I had and to be thankful for that, out loud so I could hear and be there. The first week I, I more kind of took stock of what I was, more than was thankful. And I saw--I saw how I was. And then, when I did it again I--I, this, the in-between week, and then the next week, I was more thankful and did that, did that way. And now I'd like to do something else--

Mr. Myland: But did it help you, Mary?

Q: It stimulated me, and I--

Mr. Myland: To do what?

Q: To make efforts, in the morning.

Mr. Myland: And does it help you actually that you worked?

Q: In the morning.

Mr. Myland: Good. As long as it had that effect. You know, even if it's only once more, or if there is more intensity sometimes that you actually become aware. But the awareness has to include impartiality, you know. Observation by itself is not worth anything. Impartiality is a difficult thing. Really to accept what I am. Only on that basis will I know that I'm mechanical. Observation will not give it to me. So whatever it is that the task involves, you see, as long as it has a result, and at times you are a little closer to the possibility of being awake. All right? If that is the case you can continue with it.

But the opportunities are in the opportunities not for life. The opportunities are that in life you have an opportunity to try to make an attempt to wake up. You see the appreciation is that I continue to have a wish. As soon as that dies, everything dies. My ordinary existence is just for ordinary existence without any particular theme or reason. But when I have a wish,

I have an aspiration. Aspiration will pull me, sometimes pushes me, but in any event it elevates me. It helps me to be more awake regarding earth and more awakeness regarding earth means I'm a little bit lifted away from earth. That is the fact of awakeness. I walk on clouds, maybe, on air. Sometimes I say I walk on impressions, if they are conscious. This must be the result. If that isn't there, the task is no good. And if that isn't the result, try to change the task in such a way that it will have that result. Always keep in mind: my wish is for consciousness, not for any kind of an improvement. Do it again. All right. Good, Mary.

Bill, who were they?

Q: A friend of Gantner's, I think.

Mr. Nyland: Did they leave?

Q: Think so.

Mr. Nyland: Other questions. Ya.

Q: I'd like to ask you for a task, Mr. Nyland, because of some difficulty I've been having in putting work to practice during the day, because of my own particular personality. I heard you say and I listened to a tape you made last Friday and, when you said that it was wrong to work at times when you knew you couldn't. I wanted to understand what you meant by that, of whether I could apply it during the day when I notice things about myself like how I, I'm very suggestible and I allow people to push me around a lot.

Mr. Nyland: Mind you, Greg, this belongs only to work in a conscious sense, and in an unconscious sense. The use of energy for a state of consciousness, or awakeness, or awareness, and the use of energy in ordinary sense in ordinary life which is unconscious. The laws that govern the quantity of energy to be used in an unconscious area of course also vary; and I consider that sometimes more or less efficient, dependent entirely on what I understand

about use of energies in general. And that sometimes I say I don't want to waste any energy and I turn off the electric light. I want to do certain things without too much muscular tension. I want to find out how I can do it most efficiently with the least amount of energy spent. And thing of that kind. They belong as questions also to ordinary life.

When I said sometimes that it may be useless or even sinful to use energy of a higher kind, or a different kind, for the purposes of ordinary life, I simply mean that I cannot mix that what is energy with an intention to be used for a higher level of being, to that what could be accomplished by the usual form of energies belonging to a lower level of being. I have to learn how to use the energies that is, are available. And the kind of judgment that I now must have of the use of certain forms of energy in an unconscious state I must not mix with that what might be desirable for the usage in a conscious state. When I have a choice, I may know that at certain times when I wish to be conscious that it is not proper for me even to make an attempt. Sometimes I know, with common sense, that I will fail, and it is quite useless to make the attempt and not have any result whatsoever. I become responsible for the energy spent in the attempt. If I have a car that doesn't start and I run the battery until it is completely exhausted, I'm really a fool, if I know that the car won't start. If I try to wake up in conditions where I'm completely involved, where all my energies go in the direction of feeling about that what I'm doing, or I'm so completely taken up with what I'm doing, I have to have in me a measure, telling me not to be stupid and not to try to wake up. This is what I meant by the use of energies at certain times. And when I don't know exactly how to go about it, I start by the usage of energy, the most simple forms. There at least, not only that I have a chance, but also that I won't have to feel guilty. Because the possibility of being awake, when everything else is very

simple and not much involvement, and when there is practically no emotional energy, either being used or would be used or become involved, that I am in a state in which my mind is more or less at rest and only takes care of ordinary sense impressions that they are digested in some form or other, then I have a right to apply my wish in the form of wanting to be awake in that kind of a condition. And probably I can have a successful result for it. You understand, this is what I meant. It's a matter then of common sense of knowing oneself sufficiently. And at times I try, exactly the same as when I would like to swim and I put my foot in the water and I say it's too cold, I withdraw. Because I know that I shouldn't do it. And if I did do it maybe I would kill myself because it's too cold.

You see, the wish may be there, but it may not be wise to follow the wish. And simply there are hundreds of opportunities where I can apply my wish with a result, or rather with a hope for a result, and reasonably, and unless I do that first, I'm not entitled to try it another time. Not only that I'm a fool, but I fool myself and I think too much of myself. And I believe that I am already much further than I am, and it is again my vanity that makes me think that I could do it, because then I would have much greater satisfaction since I've been heroic.

Once and for all, all these ideas of course of trying it out in the most difficult conditions in order to be able to report in the meetings that I've done this and that and so forth, it is a form of self-love. Really if I work, I don't want to talk about it. Unless I would be asked. I surely don't want to talk it or talk about it to anyone on the outside. If I can relate it to those who can understand it, I have a right to talk about it in the meeting. But otherwise it remains my own affair. Whatever the difficulties may be that you find for yourself in these attempts at work, you simply consider them for yourself and don't take anyone else's word for it. You're free to try, and

at times you say let's try it again. Yesterday it was not right; today maybe. You find out, and if all the time you make mistakes, you find out that you make mistakes. This is where you learn. There's no objection to trying, there's no objection to finding out you cannot do it. But then you must be wise enough not to prove to yourself--to have to prove to yourself that you cannot do it and you do try to do it all the time.

Sometime ago, I do not know if you know, that I gave a talk to--it was for Seattle, Margaret--use the time between getting up and before you go to work. It's probably about two hours. Before you get in the car, before you take the subway, before you open the office of your professional activity. Between that time of getting up out of bed, dressing, shaving, taking a bath, having something to eat, cleaning up a little bit, whatever it is, let's say two hours. It's the most marvelous time of the day. It is usually spend in ordinary life in all kind of routine things. Very often it doesn't involve any particular feeling. One does it out of habit, one is so familiar with it that your intellect hardly ever is concerned about it, then only in the selection of what kind of a tie will I have, and what kind of a shirt or suit will I put on. That's just about the extent of my considerations and if I stand in front on the mirror and have to shave I must be careful that I don't cut myself. The level of my being at such a time is really quite low. It is very simple form of my life in which I'm not engaged particularly. At the same time, it's early in the day. I'm filled with a great deal of energy because I have been restored during the night, and everything, when I'm healthy enough, is now in a-- in a very good lively form and it probably needs expression. And before I get caught too much in such and such a client or person and what I should talk to him, I have a chance during that time really to consider myself in the state in which I am and to spend that time, as much as I can, for the possibility of

making attempts to be awake. In my activities, and particularly the activities-- because of that kind--because they don't--they're not involved, they're not complex.

This is a good task. If you do it for one week and let it go for the next week, and do it again for the third week, you'll find out how tremendously important it can be and how much it will give you a certain chance after this to be on a level of being, even in an unconscious state, which is much higher than usual. You really produce in yourself the possibility of being lifted up as a result of these attempts, more or less continuous, for two hours. And you can spend it with a little reading, you can spend it with sitting down, meditating if you like, trying to become clear about certain concepts. I don't care how you spend it provided it's all the time with an idea that you try to wake up whenever you can, whenever the thought or feeling comes to you, that you translate it into the effort that you want to wake up at that moment, hoping that it might last a little longer than a moment. And the level of your being as a whole will be much and much better after you've done it and time and time again during the day, when you remember it, it will be ^e helpful you at such times, also, again, to become a little conscious.

Such a task is good for a whole day. Almost I would say, you don't have to do anything else. If that is what you can do in the morning it's already quite marvelous. Try it that way and you will know that the time is well spent, that the energy is well spent and that you're entitled to spend the energy at that time because the conditions are not so involved. All right?

Q: Yes I wondered whether that in itself is sufficient, and I will do that. What's been going on in my mind is that if I can't make so many efforts during the day when I'm at the job because I set something like the two hours in the morning and I will do that, is there something else that I can do--with

myself in an ordinary way that will help me in the long run.

Mr. Nyland: No. Do this. It's concentrated food. And it will last for some time. And even the thought in the remembering it will help you.

Don't smoke, we don't smoke. It's not necessary. It will distract you. It's also a habit. It's not necessary at all. And if it's difficult, it's a very good attempt to go against it. You don't have to smoke. Moreover we don't talk about things that are really compatible with an ordinary habit of smoking. Smoking to some extent is a satisfying for some kind of a little wish of your body. We're now talking about something entirely different and that smoking doesn't belong there.

It's not that we talk about religion, or that you take your shoes off when you enter a temple in Japan. It is not that kind of formality. It's the kind of attention that one wishes to give to problems that belong to your inner life. And you want to have that as much as you can in full, with all the attention and you wish that you could if you possibly can listen and not to be diverted because you happen to smoke. Smoke is very much a form of unconsciousness. You can use it for yourself if you know how. But in this case you don't know.

All right, Greg? Don't do any more than just that. Let it be enough. You will see, as I tell you, it will help you in the level of being. It will be maintained. The thought will help you more than enough at times to really be awake and many times accidentally you will be awake. All right?

Yes, Janice.

Mr. Nyland,

Q:/ I would like a task.

Mr. Nyland: Well, task is to come to New York again as soon as you can.

Q: I'll come next Friday.

Mr. Nyland: You're coming on that trip, are you?

Q: I want to come, Mr. Nyland. I don't know if I have enough courage

to make an excuse to school.

Mr. Nyland: Is courage something that money can buy?

Q: I can't think about what you're saying.

Mr. Nyland: You've heard what I said?

Q: I've heard what you said.

Mr. Nyland: Then the task is to try to find out what I mean.

Questions.

Q: I'd like a task, Mr. Nyland.

Mr. Nyland: Have you ever had one?

Q: No.

Mr. Nyland: Why do you want one now?

Q: Because I'm trying to work and sometimes I'm not strong enough to do the particular task that I give myself.

Mr. Nyland: Why do you want to work?

Q: Because I really do want to be awake.

Mr. Nyland: Have you experienced what it is to be awake?

Q: Maybe once or twice.

Mr. Nyland: Do you remember it well enough that you think that that kind of an experience is worthwhile? On what do you base it really, that it is worthwhile? What happens to one when one is awake, or at least one has an experience that has a semblance of being awake? What takes place in you at such a time? It's not so easy to define it, and it's mostly a taste you might have, and sometimes afterwards in thinking about it, you might know that certain conditions were fulfilled which are not fulfilled in ordinary life. Sometimes you might have an experience of a little bit more peacefulness, more in balance or equilibrium for yourself. Sometimes you might have an experience that at that time it's like a flash of insight or of life, or whatever it is, you see,

but you have to be a little bit more clear why you want to work. Because I'm sure you're not so dissatisfied with yourself. And life is still open for you and it is young. Many things can take place. Why spend, at the present time, energies in the direction of wanting to wake up unless you are really convinced that being awake is a desirable state. The task is to read much more. Have you All and Everything?

Q: Yes.

Mr. Nyland: And you have read it?

Q: I'm reading it.

Mr. Nyland: Where are you now?

Q: I don't remember exactly.

Mr. Nyland: About? One hundred pages?

Q: Man.

Mr. Nyland: More than that?

Q: No, about 100.

Mr. Nyland: Every day, 15 minutes at least. Any time that you like. Preferably in the morning. But keep at it. See if you have really that kind of a desire that you want to do it, regardless of liking or disliking the book, understanding it or not understanding it. Just read. If you can, if the surroundings will allow it, read aloud. But in any event, read it once through, and don't really stop until you've done it. You see, if you want a task, and you believe that there is a possibility, perhaps based on curiosity, but that something can take place so that it could be useful to you, apply it now this direction of going through this little medicine, because it is not always easy to set aside 15 minutes in a morning, and the book is not always so enjoyable that you look forward to it. Some days it will be a chore. But if you really have some stamina, you would continue with it until actually you have read it.

And as I say, 15 minutes each day, it is a pretty good task. All right? Good. Let me know when I come back.

Yuh.

Q: Mr. Nyland, part of a task last week which I gave myself--twice a day I was observing myself riding my bicycle and I reported on the task on Tuesday. But I realized today that I had not been honest with myself about what I'd really been able to do. I realized today that I, it was not a situation in which I could maintain an effort and for that reason I realized that I had not been able to wake up during the whole week, during that task.

Mr. Nyland: How long did you sit on the bicycle?

Q: It was about twice a day, for five minutes each time.

Mr. Nyland: It's not so long, is it?

Q: It may--I think the difficulty was distraction. And I couldn't focus energies at all.

Mr. Nyland: No. And I think it's quite difficult, because you have to avoid traffic, or evade it, or be careful. No, it's a little bit too involved, isn't it? If you want to do it by--before you start that you could then, come to yourself; that halfway you stop and get off and not ride the bicycle, eliminate the activity, and only then change it over into something in which you could be--at least you could try--to be awake. It--it is too involved. It's much too difficult. Who gave the task? Did I?

Q: No, I gave it to myself.

Mr. Nyland: Ah. Because I don't think I would have given that. You see.

Q: No, I--

Mr. Nyland: How often do you shave?

Q: Every day.

Mr. Nyland: Good. You use that.

Q: I thought of that sometimes, but I thought it would be too difficult because--

Mr. Nyland: No. Can you shave with your eyes closed?

Q: Most of the time.

Mr. Nyland: Good. Then you can, when you--you needn't cut yourself. But as you pull the razor, see if you can sense that. And see if you can be aware of your face being shaven. You, with your arm, moving your arm, your face, where you hold the razor, how it is as you perhaps sometimes can hear it, definitely you can sense it. It's very good. Every once in a while open your eyes. See if your face is still the same. It's a good period. How long do you spend on it? Five minutes, two minutes, ten minutes?

Q: About three minutes.

Mr. Nyland: Make it a little longer. Do you soap or is it an electric razor?

Q: I use an electric razor.

Mr. Nyland: Ah. It's too bad.

Q: I can change it.

Mr. Nyland: I think so! Much, much better. Use some soap and get it in your nose. Once, and you can do it again, when it's already perfectly clean, soap it in again, do it again. It'll take you six minutes. All right? It's a very good thing, it's a (), you have to stare, you have a mirror. Also that might help you, not necessarily, but at least it can give you a chance to see yourself as you are active in that kind of little bit of an activity. You could come, I call it now, to yourself; you could actually be awake, as if at such a time, something is there that watches you shaving. All right? You shave only once a day? Well, as long as there are no five o'clock shadows, you don't--you don't have to shave in the evening. In the evening,

before you go to bed, take out your razor. Don't shave yourself. Take the razor blade out. Don't soap, but go over your face, as if you are shaving. And then go to bed. All right.

Yes, Gunther.

Q: I--I had an experience that I reported on, on Thursday, on Tuesday--

Mr. Nyland: Tuesday--I didn't get it, only this morning. Thursday I listened to.

Q: I'll describe it. I was doing dishes and I was in an emotional state of a kind of a negative kind--I described it at the meeting as a state where I was rehearsing arguments in my mind--and work was with me at that time. That is, I thought of work. And I made some efforts. It was a particular set of conditions where--it wasn't an ordinary kind of calmness or the basis for impartiality, nor was it an overpowering kind of emotional situation. I saw that as a situation in which I could try to make an effort of a little different kind of situation. And I thought about my own motives there and was I trying to get out of that state by working or was this a situation in which I could work. That first thing is always a little there. I don't think, to be honest, that I can say--

Mr. Nyland: It is always there. It must be there. Because it's the reason why I want to work. I have to have a reason, and it is usually that I want to clear up something or, that I don't like the condition in which I am. You cannot help that. Because wanting to work means really a form of improvement. It surely means changing of the condition in which I am now to another condition which is more desirable, and I call it consciousness; in order to be able in a conscious state to do different things that I cannot do in an unconscious state. You see, it always has to be that motivation. So I start with that. The difficulty is not to let it continue and affect my effort. As soon as I want to

have something that is, that ought to be changed out of the condition in which I am now, which I don't like, hoping then that something might exist in which this particular difficulty has been taken away. It is very difficult for me to get rid of that thought or to reduce it sufficiently so that I can exist, and to the extent that it takes up the energy of wanting to change my state, to that extent, I will not get that energy. If it is reduced to a minimum, that it really has not much to say, it just happens to be around, there may be enough energy as a result of the wish to wake up. But the wish only can extend to the point of being awake. And it will not allow me to make a description of what will take place when I'm awake. I have to find out what I will be when I'm awake, then I can describe it.

You still have to see it as something that is two different activities: the activities of it continue; the activity of I only is there when there is a wish. The reason for the wish is the condition in which it is.

Q: Mr. Nyland, there are two things that I want to say here. One is, is an analogy to this situation one in which I discover myself in an uncomfortable posture and I wish to change it and then an idea of work comes, and I maintain that posture, can I try to bring impartiality to what started as a very partial condition? Does a work effort always have to begin with impartiality or--

Mr. Nyland: No. It has to be, when it is ideal work effort with an ideal result, the observation, impartiality, simultaneity, is at the same time. It is immediately there. The three component parts represent a form of light which when it is complete in itself is white light. When there is only one, or two, of the component parts, the light is colored. It may be blue or red or yellow, but it's not complete. For the sake of work, in the real sense, that what I apply as a result of my wish and I call it an effort has to be immediately re satisfied. the state of consciousness in which the three different parts are

And they have to remain constantly together and almost, I would say, simultaneously faded.

Now this very seldom happens. It does happen in a flash of a moment--sometimes I'm not responsible that it happens to me and I experience a state of being awake. Sometimes it can happen as a result of a shock, which I experience, for which I again was not responsible, but is different from an ordinary accident that I don't know why. A shock I know why. And the third is the intensity of a wish of such depth that it will produce immediately a state of consciousness.

Well, you see these three possibilities are really very seldom. Usually I have a thought or a feeling that I ought to work. I become first alert and objective. Then usually I remember that in this observation I should become impartial. Then I try to become impartial and I keep on thinking about myself, am I impartial or not? And it is still not enough to have the experience of impartiality until I am sure that I am impartial with my ordinary mind that I can let it go and say, now I experience impartiality. And then usually after that I said yes, but impartiality is only real when it is simultaneous. And now I try to bring back again that what's in the experience of which I have a memory and that what is my effort which I project in the future--to bring them together in the moment of the actual experience. And so there are three steps, which when they are followed and I can maintain the first step when I go to the second, and I can maintain the first and the second when I go to the third, that then finally, after a little while, I have an experience of total consciousness as a result of three different factors operating at the same time. Well, you see it's a little process and I go through it--sometimes my willingness to want to work will shorten the process.

REX Q: The period of time in which I make a series of efforts is important--

Mr. Nyland: It goes up and down. And there is sometimes this experience, it only contains two, sometimes three, sometimes only one. Sometimes it goes through ordinary observing, sometimes you attempt to be impartial--that what you are looking at, you might say, or that what becomes, you become aware of, yourself. It is difficult sometimes to be impartial. But at times it is possible to be impartial. Particularly when I don't think about it. As soon as I keep thinking with my it, and keep on feeling, immediately there is a current of energy flowing which of course is going to affect the possibility of I continuing to exist. If I reduce this, that is, don't feed it as a thought, or don't feed it as a feeling, the possibility of I receiving energy is much greater. And all the time it is like this. And work is like that. And sometimes it is like this, sometimes it is ^{very} deep, and sometimes it is like this. And the problem in work is like this. And then it is alive--then it is continuous. But as long as it is there it is not, it may be continuous as a cycle, but it is not continuous as far as the regularity of the application of all three factors at the same time. It also means that it has not become a unit, not an entity. It is still divided into component parts. A work attempt should be an entity. An absolute unity of the three requirements. And in that when it's there, the result is consciousness.

Q: In the kitchen, what can I do to--

Mr. Nyland: Slow it down. Slow all activities down. Break the habit. Try to remember when you are and oppose the habit-breaking that you want to go over into normal speed, that you do it for that kind of a reason. And have the reason in mind, instead of the like or the dislike of having to do it slower, or even anything that you do regarding dishwashing that it has to be done right or that you're doing it, that you resent it or whatever other thoughts may be.

Only the fact that it is there, you pick it up, you stop, you do it again, you pick it up, you--you put it here, you put it there, you wash it very slow. Then you have the possibility of control. And then, in that control, very little energy goes to a much slower motion. And the result is more energy is available to be used as a wish to wake up.

Continuation of the situation in which your body is in a painful state. It is true if you continue with it and it is still then it will constantly remind you. At the same time, the fact that it is painful takes energy.

Q: It wasn't painful, it was uncomfortable.

Mr. Nyland: Well, uncomfortable in some way. You--you are, let's say, classifying it as an undesirable position or posture. Anything that goes into any form of subjectivity takes energy away from the wish to wake up.

Q: That's almost everything.

Mr. Nyland: Yes, that's right. That is why it will only happen at moments. When a moment is freed from dimensions, it is not interested at all in whatever else takes place in the dimensional world. And at such a time, objectivity and subjectivity don't mix.

You see this is the principle of that kind of evolution--that kind of stepwise evolution. It would mix if it was just evolving. This step means it cannot mix. This level and this level will never touch. They're separated by this. But they're separated by a quantity of energy constantly being exchanged, as a result of effort. It is a quanta, you see. From one level to the other is absolutely not quite, something happens, this. The arising from one level to another. The arising between it and I. The separation of I functioning from it being observed. It means a certain amount of something has to keep it at that place. It's the balancing in oneself of the two forces. One force going one way, the other going the other, but I'm here and I balance them. And now in balancing them, the attempt of my effort is to intensify it

so that they can be brought together without touching. Then I have a perfect picture of a neutralizing force in action. And then at times being here and as close together as I can, and I constantly in between. At certain moments it fuses. It produces a state of consciousness.

Go on, wash the dishes.

Q: OK.

Mr. Nyland: Tie your shoelaces. -- Yes?

Q: Mr. Nyland, I would like to have a task.

Mr. Nyland: What you do during the day?

Q: I'm a printer.

Mr. Nyland: Printer?

Q: Yes.

Mr. Nyland: You run a machine?

Q: () use a roller.

Mr. Nyland: Can you stop every once in a while?

Q: Yes.

Mr. Nyland: Can you see yourself then?

Q: Yes, I think I can.

Mr. Nyland: Can you walk around the machine?

Q: Yes I can.

Mr. Nyland: All right. Do that ten times. Wait, stop what you're doing, walk around to the left, slowly. Absolutely no reason for doing it. And only to see if how far you could be aware, or awake of that body walking, as if you could get that kind of a sensation. The next time you happen to think about it, you want to try it again, you walk the other way around. It sounds funny, it is monotonous, it is childish, it is everything probably that you would like to discard as nonsense. And at the same time, it's extremely useful.

Ten times, if you can. All right?

Q: Yes.

Mr. Nyland: Let me know when I come back.

No? No more than we stop. -- Ya.

Q: Mr. Nyland, could I have a task for that two-hour period in the morning--

Mr. Nyland: Well, you know, Stephen, particularly since it--since it is a period in which I have many habitual activities, because I have done it every day of my life, almost, and it is so stereotyped, I do it with my eyes closed and I don't have to think about it. Because of that, anything that I can introduce that is a little different will be helpful. And so, like Gurdjieff explains sometimes--catching a ball, having your hands in the back and catching, you see, or go through a little contortion, or as you walk do a little jig, or walk backwards, or change it--whatever you do with your left hand do it with your right. All the time introducing something that will help you to, to call it to your attention. You're engaged in something. To see if you can put that what you're engaged in the wish for doing it that way. To wake up during that time, if you can actually consider it of great value to you. You see, this motivation has to be there. I have to wish to accomplish something that for me is of great value, even to the extent that I dare to say at times I need it. It is of that value that I need it in such a way, if I didn't have it I wouldn't really live. If that is an experience, it will be extremely helpful because I will not forget that. And if I can describe the form of living in a conscious state and compare it to an unconscious state, then I really can dare to say, "Then I really live, all the other times I happen to exist."

You see, when that kind of a feeling comes in, it is of tremendous value to one. Because it means that I become much more engaged in reality of the

totality of myself, instead of having it as an intellectual activity. And this I think would be of help to you: that you know that during that time you really must wish it and for the definite reason, and that the wish has to be in simplicity. Not in complications. And that you object to any kind of a way by which your mind would make it more complicated, or that you also set up all kinds of thoughts or feelings in connection with it of approval or disapproval.

Q: See, when you talked about it before you spoke of it in connection with what one does. Well, in the time that I get up until the time of nine, I'm usually sitting at a desk, either thinking--in other words, there's very little physical activity--

Mr. Nyland: Oh, no. When you get out of bed?

Q: I walk down the hall,

Mr. Nyland: Yes.

Q: To the bathroom.

Mr. Nyland: Yes, fine, you have to dress, put on socks, you have to wash yourself, take a bath once in a while. Put on shoes, button up your shirt, tie your necktie, boil some water, make some coffee, boil an egg, I don't know what you do. Whatever it is, and if there's so little activity, wash your hands ten times. I don't care. If you feel that you sit too much at the desk, get up. Walk around it like I suggested. You can make it with activity and I'm quite sure you'll find out there's much more activity than you now think. Much more. Even sitting at a desk. You're not sitting like this--you move all the time. Lifting up one paper, changing and looking this up in the book, get the pencil, throw it down, sit a little bit, change your chair, push your chair back and forth--all kind of things. In any event, try to find out. Huh? Play with your pencil if you like, sit with your pencil, turn it around, scratch

it, do this in your hair, I don't care, Stephen, what's the difference you know, you can remain active I'm sure.

Yes, John.

Q: I found that when I'm working for some time, something in me finds the right kind of change to make, break up my mechanical ways--but I really have a devil of a time

Mr. Nyland: In what?

Q: Before--say I haven't worked or I say I'd like to work for a certain period of time. I don't, as you were saying to Steve, I don't have the right wish to keep at trying to change my ways so that something can get generated.

Mr. Nyland: Don't do it. Don't refuse yourself. Don't do it, don't force yourself. Because if you force it, it wouldn't come from the proper place.

There has to be a wish because something has to be filled. It's not pushing. It is an emptiness you make into which you now want to fill something because you know it is empty and you don't want the emptiness. But if there is something that opposes work, you're not empty. You're filled with, let's call them, negative thoughts, or at least, opposing thoughts. Opposing desires. Or predominant desires which are not included in work. Desire to be lazy. Desire not to exert yourself. Desire to wish to stay asleep. Desire to do something else that gives you more satisfaction. Whatever it may be, I say don't feel guilty, only state the fact. Continue to tell yourself you don't want to work. And don't work. As I said many times, after some time I'm sure you will be disgusted. How long will this go on, that I don't work? Something else will start in you, seeing that you cannot stand it and that you say I have to do something, you will do it. It may not last long, but at least you will break it--you will break it as a habit.

You will fulfill then something that has started in your conscience, and

then you have no desire to continue the way you are and something rubs you the wrong way of having this realization of what you are, you will hate mechanicality with your feeling. And it will be transferred from your head to your feeling. As soon as it's there it can become active. In your head it won't be active, it will stay in the head, it will simply say yes or no, or it will say it's right or wrong, or it's no good, or--it stays in the head. But when it goes to your feeling, your feeling is distributor of the totality of your body. Then it becomes experience, and then, you might say, you live with it.

It's interesting with feeling as it is at the present time, and it should be utilized. It's that the feeling center is not at all the center. It's the stimulus and nerve nodes of the totality of the body. But that magnetic center as a form of life also is in each cell which is alive. And that therefore when I have this feeling that something ought to be done, it touches my life at the same place. And that will give me the realization that something has to be done, because life is touched in the realization of knowing it is in bondage. And then I will work.

And never mind if it takes ten years before you start working. Don't feel guilty. It won't take that long, but, you have to have the attitude. No one is forcing you. Finally there is something in you that will compel you. That comes from real life in you. The necessity of that life being expressed, not being held in the form in which it is, that life wanting to return to that where it came from. If that desire gets strong enough, everything of your personality will simply have to submit. All right?

Q: Ya, I wanted to ask you--you seemed to have spoken of something I really wanted to ask you without my asking it--

Mr. Nyland: That's the crux of the matter.

Q: It's that thing that you said about real life and I've noticed a

lack of it--considerable lack of it recently. From the sense that it's coming from me--Sometimes there's life in me but I notice it's in response--

Mr. Nyland: John, it's difficult to--to put it in a kind of a form in the beginning because you're not enough familiar with it. And at the same time, that what you have called life has lost interest. Your ordinary life will become a little bit less meaningful, and the other form of life that could give you sustenance is not sufficiently developed. That is the reason. You simply continue. You will see that gradually that what is less meaningful will not bother you as much, and that what is real life will start to assert itself. It'll come back.

Ouspensky calls it sitting between two stools--it's not a very good picture. I think it is much better to consider it like crossing a stream where you have left one shore, you're in the middle, you know you're going towards the other, you don't see it, all you know you have left one shore. You keep on rowing.

It's not pleasant always. Still, there's nothing else to do. Something in you will prevent you from going back to where you came from. At the same time, it is difficult to trust that you will reach the other shore.

At such a time, one can take a deep breath and then, in that way, you can come to yourself. And if there's enough control and you let the exhalation go out of you, slowly, it can be with the determination that you will continue to row. It's one way of coming to yourself: to realize the situation in which you are and to know there's only one way out, that is to continue. That is life, that's real life. Because that has in it hope of consciousness. All right?

Q: I just wanted to backtrack a little bit to really know what you meant. I've been realizing this recently a lot in my head and to put it into my--

Mr. Nyland: Feeling.

Q: Feelings, you say that I should--in other words, how can I be hopeful, with that real hope--

Mr. Nyland: Continue. All that is required is patience. The realization that you are the way you are with that in your head will produce in your feeling, I said hate. You do not want it. There is a point at which you will judge yourself as not desirable to have that only as a head in the head saying I cannot do it or I'm not working. Then it is in your feeling and that is connected with the state in which you are and it will produce a wish then to change that state. That is how, But you have to wait, you see. You cannot say, "Go to my feeling." It won't. There is no way. It has to be the realization of that what one is physically. The realization of that what I--I say physically I'm lazy. Physically I have no desire. Physically I say I have a lot of thoughts, they're not put to practice. You see, the experience then is that I not only know it, but I know it in my bones. By my bones I mean that it has been transferred to my physical body. And as a result of that realization I start to feel the corresponding of the state in which my body is physically, that what is my feeling that would produce that state. And this is how the connection between my mind and feeling is made, in the beginning. All right? You'll find when you try it.

Now maybe we stop.